

# THE CHRISTIAN CENTURY

FOR THE MEN AT THE FRONT

When you have finished reading this copy of The Christian Century place a one-cent stamp on this corner and hand the magazine to any postal employee. The Post Office will send it to some soldier or sailor in our forces at the front. No wrapping—no address.

A. S. BURLERON, Postmaster-general.

Vol. XXXV

November 28, 1918

Number 46

## What Is Spirituality?

*By Edgar DeWitt Jones*

## Growing Old

*By Jenkin Lloyd Jones*

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## Our Blessings

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CHICAGO

<div style="display: flex; justify-content: space-between; padding: 5px;"> <span style="font-size: 1.2em; font-weight: bold;">524</span> <span>FEB. 3, 1918</span> </div> <p style="text-align: center;">\$ ..... Weekly Offering</p> <p style="text-align: center;"><b>FOR CURRENT EXPENSES</b></p> <p style="text-align: center;"><b>Church of Christ</b></p> <p style="text-align: center;">Upon the first day of the week let each one of you lay by him in store, as he may prosper. 1 COR. 16:2</p> <p>Name ..... THIS SIDE FOR OURSELVES</p>	<div style="display: flex; justify-content: space-between; padding: 5px;"> <span>FEB. 3, 1918</span> <span style="font-size: 1.2em; font-weight: bold;">524</span> </div> <p style="text-align: center;">Weekly Offering \$.....</p> <p style="text-align: center;"><b>For MISSIONS</b></p> <div style="text-align: left; padding-left: 10px;">       Foreign Missions        Home Missions        Benevolence        Church Extension        Ministerial Pensions        Education        Temperance        Christian Unity        State Missions     </div> <p>Name ..... THIS SIDE FOR OTHERS</p>
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## The Church's Peace Chest

The free nations had to defeat the four central powers; the free churches have to convert the whole world. The free nations had, and exercised, the powers of conscription, taxation and borrowing; both the man power and the money power of the free churches must be absolutely voluntary.

How can the fewer people perform the larger task with such handicaps?

Paul gave the secret:

- (1) WORSHIP, "Upon the FIRST DAY of the week";
- (2) REGULARITY, "UPON THE first day of the week";
- (3) LIBERTY, "LET each one of you";
- (4) UNANIMITY, "Let EACH ONE of you";
- (5) CARE, "LAY BY him in store";
- (6) PROPORTION, "As he may prosper."

The Every-Member Canvass is the method. The Duplex Envelope is the instrument—the church's Peace Chest.

It emphasizes the unity of the church, both as a local household of faith and as a world-wide enterprise of God. It dignifies equally small and large contributions. God does not count our money by dollars and cents, but by faithfulness. "It is reckoned according as a man hath." It gives the small board a fair chance with the large board,

though it cannot employ as many secretaries, write as many letters or circulate as much literature. It magnifies every Lord's Day in the year, and not merely two or three, or nine or ten, out of the fifty-two. It gathers from each disciple according to his ability and purpose, and distributes to every cause according to its needs and opportunities as the people themselves see them. It gives the support of the Kingdom of God a place of dignity in each member's personal budget. Instead of being left among the incidentals, it is ranked with the great necessities, like food and clothing. Indeed, religion is the first necessary of life or it is nothing; it must have the chief place or none at all.

But the full Peace Chest will not just happen. If, with all their authority, it was necessary for government agencies to advertise, organize and labor as they did, how much more must the church give care to every detail of preparation and operation.

But lay the facts as to the needs and opportunities of both the local church and the world-wide cause of Christ upon the hearts of the people and everyone will give gladly, regularly and generously, until the fifty-two offerings of the year shall make the angels rejoice as the Allies rejoiced at the outpouring of America.

Disciples World-Wide Every-Member Campaign

## MEN AND MILLIONS MOVEMENT

Promotional Agency, 222 W. Fourth St., Cincinnati, Ohio

# The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XXXV

NOVEMBER 28, 1918

Number 46

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Entered as second-class matter, February 28, 1902, at the Post-office at Chicago, Illinois, under the Act of March 3, 1879.  
Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 3, 1918.  
Published Weekly By the Disciples Publication Society 700 East 40th Street, Chicago

Subscription—\$2.50 a year (to ministers, \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign, \$1.04 extra.  
Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of the essential ideals of Christianity as held historically by the Disciples of Christ. It conceives the Disciples' religious movement as ideally an unsectarian and uneclesiastical fraternity, whose original impulse and common tie are fundamentally the desire to practice Christian unity in the fellowship of all Christians. Published by Disciples, THE CHRISTIAN CENTURY, is not published for Disciples alone, but for the Christian world. It strives to interpret the wider fellowship in religious faith and service. It desires definitely to occupy a catholic point of view and it seeks readers in all communions.

## EDITORIAL

### Our Blessings

THE spirit of thanksgiving rests fundamentally upon the idea of God being a partner in human life. It would be absurd for an infidel to participate in a Thanksgiving day celebration. He denies the very ideas that make the day possible. It is interesting that our rulers should lead the way to church and synagogue on a day devoted to thanksgiving and praise. America is still religious at heart, even though we have separation of church and state.

There have been high and low views of divine providence. The high Calvinists believed that God had fore-ordained everything to his glory. The evil of the world, if not foreordained, was permitted. Those opposed to Calvinism made much of a personal devil in order to escape the consequences of this Calvinism which seemed to them to impeach the moral character of God. They held to the notion of a personal devil of such power that he had often been able to thwart the will of God.

In our own day this old controversy defines itself in new terms, but it is in essence the same. Some hold to an absolutist God. The Christian Scientist protects the ethics of the Absolute by denying the reality of evil, making it a mere appearance, a passing show. Those who have fought evil are not inclined to treat it in so cavalier a fashion.

Against this conception is that of the pragmatist with his thought of a God who struggles at our side in the battle of the ages. Not all things are according to his will, for he is not an Absolute God, but one who is yet in the midst of His creative processes. We may help Him and He may help us. There is real comradeship between such a deity and human life.

While these various ideas of God are widely separated, they all admit of the idea of providence. We come up to Thanksgiving day believing that some things have happened which can only be explained by the idea of divine aid and cooperation.

We thank God this year for victory. Some of us will thank Him boastfully, in the spirit of the Pharisee who thanked God that he was not as other men are. Some Americans will thank God that we are not like Germans, without recognizing that there are still some things in American life to repent of. Victory has conferred upon us very sacred responsibilities. There is a deeper stage of reflection than the mood which came over us on the day of the first celebration.

We are right in thanking God for victory. It was God who aroused the conscience of the world against our enemies. It was God who brought us into the conflict. It was God who has helped preserve the most wonderful morale in our soldiers and kept them fit for their duties.

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But even more than victory, we thank God for peace. Recent Christmas days have brought an appalling sense of the inconsistency of the Christmas message with the things that were going on at the battle line. We longed to be through with our terrible duties. Now we have not only a peace, but we have a peace with quality in it. It is a peace not made by Germany according to the dictation of her proud autocrats. It is a peace that looks wistfully into the future and hopes to be an abiding peace. While the abiding character of this peace is not yet altogether assured, we may thank God that the idea of an abiding peace is no longer simply the dream of sentimentalists, but has finally become the subject of careful planning on the part of some of the world's greatest statesmen.



America thanks God for a fresh revelation of her mission in the world. Her attitude of coldness and aloofness to the problems of the world has been broken down by this war. We are to do better than to share "the white man's burden." We are to take up the white man's mission. There is to be a kind of international missionary society formed called the League of Free Nations. Everywhere there will go out the propaganda of brotherhood and good-will. Even Germany will live to see the day that she will bless America for that intervention which struck the shackles from her limbs and took away the bandages from her eyes.

\* \* \*

Our greatest blessing is the open door into the world's life. We are not a perfect people, but before God we can assert that there is health in us. Our fathers dreamed a great dream of human liberty. They sought the privilege of worshiping God according to the dictates of their consciences. They sought a government of the people, by the people and for the people. They proposed to make human life more valuable than property and to make personality of more importance than conformity. These ideals of our fathers have been carried to a glorious fulfillment. Because we exult in our liberties, we want to go through the open door of opportunity which has swung widely upon its hinges this year, and possess the earth for the American idea. We want no man's gold and no man's authority. We seek only to lead men of all nations gently into the same wonderful sort of community life that has made America today the greatest nation in all the world.

With our blessings go great responsibilities. God will never treat the ten talent nation the same as he will the one talent nation. God expects more of America than he does of Costa Rica. We shall not always have the smile of his favor unless our talents are put to the Master's use.

Thanksgiving day this year should not be simply an occasion to the flesh. It should not have expression simply in games and amusements and feasting. It should bring the citizenship of a great nation to its knees before the throne of the living God that we may recognize all of His benefits and seek the further guidance of His spirit in the new tasks.

O. F. J.

### A Sad Confession

**A**N editor and debater of the "anti" persuasion, at the end of a long life of strenuous activity, makes the following confession:

I have been too much engaged in doctrinal controversy to develop myself in the direction of winning souls to Christ. My brethren have been beset on every hand with near or about every shade and grade of error. As a result I have been under the necessity of discussing doctrinal questions publicly and privately, with tongue and pen, when I would have been glad to tell sinners of the love of Christ, and tried to lead them to yield to his invitation to obey the Gospel. What a waste and perversion of time and energy the advocates of error have caused!

This man has doubtless lived up to his light, but one wonders whether he ever has any doubts concerning the

success of such a life. Suppose he had decided to save souls and save society and had let the error take care of itself. Might not he have combatted error more successfully by such a course? Some who are not "antis" ought to be interested in the answer.

### Welcoming Our Soldiers Home

**M**ANY kinds of people will welcome the soldiers home. Of course the near relatives—fathers, mothers, wives and children—will give them a royal welcome. Municipalities will in some cases give recognition to the services of these men in the defense of their country. But there is another sort of welcome waiting also. The saloons and pool rooms, whose business has not been over-prosperous in war time, will look upon the return of the soldiers as an opportunity and they will try to build up again the well-nigh forgotten habits of alcoholism among their old patrons, and among new ones if possible.

Meanwhile, what sort of a welcome will the churches give? There will doubtless be enterprising churches which will arrange public meetings and shoot off oratorical pyrotechnics in celebration of the return of the conquering heroes. In these meetings the most fulsome compliments will be paid the soldiers. If, however, the churches are afterwards cold and indifferent to these men, if there is no more permanent program put on for their benefit, the after-effect of the celebration will not be good.

There are men coming back from Europe who found Jesus Christ in the trenches. Over there they made a beginning of religious life which needs now to be deepened and given a richer content than it could possibly have in the unfavorable environment of the military employment. These young Christians need to find work to do for the kingdom of God. Only the converts who find employment in the Master's vineyard will abide.

But there are men who did not find Christ on the other side, but whose hearts have been purged of selfishness and filled with fellow-feeling. They can be interested in the church of the warm handshake and carried on over to the deeper aspects of the religious life. These men, too, must find a hearty welcome at the church. The khaki-clad men of today will be holding the offices of tomorrow and exercising community leadership. It is of the highest importance that the church should have a welcome for them.

### Are There Few That Be Saved?

**T**HE conviction that the world is all wrong religiously has been shared by a good many people in times past. Elijah was sure that he was the only one left that was true to the Lord. He was gently rebuked with the suggestion that there were seven thousand others. An old Scotch gentleman of high Calvinistic tendencies was known to limit the number of the elect more closely every year. Finally his wife in gentle protest said, "Jock, I believe that you think nobody will be saved but you and I." "Ah," he said, "I sometimes ha'e mae doots o' you."



There are a few souls among the Disciples who are much depressed by their belief in a great apostasy in our ranks. The roll of our leadership is called and with scarcely an exception the men and women at the front of our activities in churches, colleges and missionary societies are found to be tainted with the heresy of modernism. This is interpreted as a conspiracy, but the plain people have an awful suspicion that big movements in religion have something true in them somewhere or they would not succeed. They are asking, What is the truth in this modernism which has laid hold upon the convictions of our leaders tried and true?

In the long run, it will be too pessimistic a doctrine to hold that all of the leaders of a great religious communion are self-seeking and hypocritical. So far as the deacon knows these celebrities, they ring true. It will not do to say that they can deceive the very elect. The deacon feels he is just as well qualified to judge sincerity as religious editors are.

If the forward-looking Disciples feel the shame of our present-day journalism, they should realize that it is all making its contribution to progress, for God makes the wrath of men to praise him. By no other means than the pessimistic jeremiads of the reactionaries would many a young man know that we have thought issues in the religion of today. Soon we shall all know that these issues exist and we shall most of us prefer truth to inherited prejudice, thinking to blind creed-signing.

### Jenkin Lloyd Jones

**A** WEEK ago there was held at Lincoln Center, in this city, a memorial service for the man who for many years has been the guiding spirit and the inspiration of that social and community clearing house. It was a very notable gathering, which completely filled the large auditorium, and represented the most efficient life of the city.

The exercises were elaborate and appropriate. Words of warmth and appreciation were spoken by men and women from many communities and of many professions. It was a manifestation of sympathy such as only the most valuable members of any city could evoke. One felt in listening to the addresses that it was a privilege to have lived in the atmosphere of such a life.

Mr. Jones made it easier for one to believe in humanity. He was an optimist, who with great sadness perceived the anguish of the world, but did not despair. All through his life he faced the future of our imperfect social order with confidence. He had a profound faith in human nature which made him a prophet of democracy, a seer of better days ahead. From a library rare in its wealth of material, and a real workshop of the ideal, he came forth to meet people of every sort, without prejudice of race or color or social level, and found them all greatly worth while. Throughout his long life he was the champion of every progressive cause, in politics, in reform, in religion. And he was never baffled when events did not move as rapidly as

he wished. He knew that the world as yet is very young and crude, and that all the sons of God must work on the fabric of the city of righteousness that is to be, each one opposite his own house. There were crimes and tragedies that broke his heart, for he was a lover of all men. But he was firm in the faith that in the long run the soul of humanity is to be trusted, and that slowly the program of a better world is being organized.

He made it easier for one to believe in the big city of which he was in so full a sense a part. He had lived through the days when Chicago was a city chiefly commercial in its spirit, and had seen it come out into broader perspectives of civic responsibility and ethical enthusiasm. He built his life into it with the eagerness of a convinced prophet of its mighty future. Few public movements for the improvement of this great town have been undertaken in the past quarter of a century in which he did not have a part. When he was the minister of a small church, in a residence section of the city which gave every promise of continued resourcefulness, he foresaw the break-down that was sure to come within a few years, and laid the foundations of a piece of social service that has taken form in the fine ministries of Lincoln Center. And yet he did not wait for that ambitious plant to begin his community work. He said one day, many years ago, that one did not have to have a big plant in order to carry on the work of a social settlement, nor did one need to live in a foreign-population district. He added that he had for years been connected with a very modest church in a residence district that was performing in its community all the functions of a social settlement. His idea was that a church should be able to render to its community whatever service that community needs, intellectual, social, artistic, ethical and religious. And that no limitation of equipment was a real hindrance if the spirit of service was there.

Mr. Jones made it easier for one to believe in the life to come. There was a certain timelessness about him. It seemed to some who knew him in the fine fellowship of the churches of his part of the city that he had always been a mature, white-haired man. They had never known him otherwise. And yet he was not old. There was in him the spring of youth, the vivacity of perennial joy. All the more significant were his utterances on the great truths of religion. He had traveled a long way in his theological progress, and had left behind most of the shibboleths of sect and party. He had time only for the essential things that abide. In the eternal spirit which was the secret of the greatest Life that ever passed this way, he carried on his work. One cannot think of such a man as dead. There would be something terribly wasteful, unforgivably spendthrift, about the moral order of life if such a soul could cease to be. Somewhere in the labor-house vast in which God's servants find ever fresh adventures for their unjaded strength, he must be busy already in some worthy task, carrying on to nobler issues the plans in some of which his friends were permitted to share before he left them. Once at the end of a prayer he put his whole

deep faith in the future into a sentence, as he said, "May we so live that to die shall be gain." H. L. W.

## Recognition of the Religious Press

JUST previous to the big drive for the United War Work Campaign, the religious editors of the country were called to New York by Dr. John R. Mott for conference with regard to their cooperation. The Disciples were represented by Dr. B. A. Abbott of the "Christian-Evangelist." After hearing the plans of Dr. Mott and asking numerous questions which cleared up much misunderstanding, they voted to support the united drive.

No doubt much misinterpretation has been obviated by this conference. There were some who were opposed to any kind of cooperation with Roman Catholics. These have been made to see the light. All of these editors were better prepared to interpret the biggest single religious campaign for funds in the world's history.

But the leaders of national enterprises have also learned something to their profit. They have discovered that the people who take religious weeklies are the most earnest and influential elements in the churches and it is worth while to reach these people.

There is no more direct route to the conscience-builders of America than through the religious weekly.

## Effective Interference

ONE of the old and exploded notions was that the church should keep herself busy "saving souls" and let the community take care of itself. That we no longer believe that way is indicated by a letter from State Secretary J. Fred Jones, of Oklahoma, written during the influenza epidemic.

## The Holy of Holies

ELDER father, though thine eyes  
Shine with hoary mysteries,  
Canst thou tell what in the heart  
Of a cowslip blossom lies?

"Smaller than all lives that be,  
Secret as the deepest sea,  
Stands a little house of seeds,  
Like an elfin's granary."

Speller of the stones and weeds,  
Skilled in Nature's crafts and creeds,  
Tell me what is in the heart  
Of the smallest of the seeds.

"God Almighty, and with Him  
Cherubim and Seraphim,  
Filling all eternity—  
Adonai Elohim."

GILBERT KEITH CHESTERTON.

In a certain city in that state the health department was headed by a political incumbent who was inactive and incompetent. The epidemic had taken seven children in one night. A Christian lawyer and forty earnest church people gathered at the office of the incompetent health officer and demanded his resignation. He reluctantly yielded and another man was put in his place who brought an effective quarantine and a staying of the epidemic.

This was making religion effective for community welfare.

## The Spliced String

### A Parable of Safed the Sage

THERE came to me a man who had made no great success of his own affairs, but who was eloquent as to methods whereby other men might win Success. And his great god whereby he swore was named Efficiency.

And he spake unto me, saying, The trouble with the churches, and with the Whole Shooting Match of thy kind of work, is that it knoweth nothing of Efficiency.

And I answered and said unto him:

The home of my boyhood had in it no Fireplace, but we bought our String by the Ball. And the home of my Grandsire had a Vast Fireplace, but they bought no String, for they kept the twine that came wrapped around packages from the store. Wherefore in mine own home if I desired a String, I went to the ball, and cut off how much soever I would. But in the house of my Grandsire if I asked for String, my Grandmother did give me a little piece that had come to her with the Sugar or the Starch. Now there was a day when I was in the home of my Grandsire, and I desired a long String. And I besought my Grandmother, and she gave me Many Short Strings. And I began to tie them together, and to lay out the long string that I was making on the Floor, that I might discern how long it was. And I began at the end of the room that was next the Fireplace. And when I had laid down my first string, and tied another to the end of it, I stopped to untangle another string.

When did a Spark fly out from the Fireplace and light the end of my string. And I knew it not. But I went to the end of the room, and I passed through the door into the next Room, and I tied on more string. And behold, the fire followed me as fast as I tied, and when I looked around, I had but one string, and that was shorter than any one of those that I had tied together. Even so is it with thine Efficiency. He is a god with feet of clay that cannot bear up his own weight, and he burneth up practical results faster than he tieth on his new methods.

And the man said, Thou dost not understand. Be silent and I will explain to thee the workings of Efficiency.

And I said, The greater part of thine efficiency is like unto a Steamboat with a Small Boiler and a Big Whistle. Whenever it bloweth the Whistle the Engine stoppeth, and it bloweth the Whistle continually.

And he saw that I was Hopeless, and he left me.

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# What Is Spirituality?

By Edgar DeWitt Jones

"But if any man hath not the spirit of Christ, he is none of his."

**W**HAT is spirituality? It is not an easy term to define. It may be profitable to state what spirituality is not.

Spirituality is not necessarily the same as emotional piety. A great many people think it is. There are persons naturally emotional whose religious life is correspondingly tense, nervous, and highly wrought. They are tremendously stirred by a great revival, a dramatic sermon, a great chorus, or any special religious excitement. They are easily keyed up to concert pitch. For the time being they can think and talk of nothing else save religious topics. Such persons may be spiritually-minded, but not necessarily so.

Spirituality is not always synonymous with church membership. It ought to be. It is a thing of scandal that it is not. Matriculation in a college ought to be synonymous with the student life, but alas! it is not. There are many matriculates who never become students. Mere church membership—and I dislike to use the word "mere" for church membership even at its poorest—is something more than a mere anything, but it does not of itself connote spirituality. Men have even occupied pulpits and spent a number of years in the ministry who were not spiritual.

Nor is spirituality the same as "other worldliness." Some people think that it is, but the fact that a man or woman may find a very deep interest in the life beyond the grave and love to talk about such things, does not of itself signify that they are spiritually-minded. To be sure, spiritual-minded people are interested in these subjects. One likes to believe that everybody is interested in them, for that matter; but there is a type of mind that rather ignores the present and belittles it in order to enlarge and speculate on the glories of the life that is to be. Spirituality is not necessarily of that type of religion known as "other worldliness."

## SPIRITUAL VERSUS "NATURAL" MAN

Like worldliness, spirituality is a state of mind, an attitude rather than the doing of any one particular thing or strict conformity to any rule of religion. Just as worldliness is a view of life in love with the things of this world and depends most on what can be seen and felt and tasted, so spirituality is a view of life that leads men and women to rely upon a higher power, to walk by faith rather than by sight; a view of life which, while it does not despise food and drink and wearing apparel, does not make them the chief concern of life.

St. Paul has a great deal to say about the spiritual life. There are three words he uses frequently to describe the nature of men; namely, the "carnal," the "natural," and the "spiritual." It needs to be noted that Paul's natural man is not just the same as the physical man. Literally "natural" means "psychic," or the intel-

lectual man. According to his views, every human being has a physical nature, a psychical or soul nature, and a spiritual nature. When, therefore, he contrasts the natural man with the spiritual man he is contrasting not merely the physical man with the spiritual man, but the "psychical man" with the spiritual man. This is an important distinction. A great many people are of the opinion that they are spiritual if they conquer their physical appetites. Such conquest is good, but it is not enough. There are intellectual people who are not spiritual: their intellect rather than their spiritual nature is the predominating factor in their lives. The man in whom bodily cravings predominate is carnal. The man in whom psychic cravings predominate is intellectual. The one in whom the spiritual cravings predominate is spiritual. It is a man's spiritual nature that hears the voice of God, not his psychic nor his fleshly nature; and it is the apostle's contention here that the spiritual nature, being the highest, ought to have sovereignty over the others.

## SPIRITUALITY AND "MERE INTELLECTUALITY"

When a diver goes down to the bottom of the sea he puts on an elaborate water-tight apparatus over his ordinary dress. A tube arrangement leading from the helmet to the upper air enables him to breathe in comfort in an element not his own. Should anything interfere with that connection death would ensue, for he cannot live without it—the efficiency of the rest of his equipment depends upon it moment by moment and his first care should be to keep it acting properly. We in this world are much like the diver in the sea; we belong to a higher realm, but the communication is not well maintained. We are liable to reason that the diver's dress, namely the physical body, is of greatest importance. Others, with more reason, believe that the man inside the dress is what matters: that is, the physical man—the man who thinks, knows, and feels concerning the things of this world. But those are wisest who recognize that all we are doing here down at the bottom of the sea has importance only in relation to the world above, and therefore take care to keep the spiritual nature open to the access of the Spirit of God and to make mind and body subservient thereto and not otherwise.

St. Paul, in this most important chapter, further states that the man who is not spiritual and is merely intellectual can not understand God nor the spiritual things because they can only be spiritually discerned. There is a very common belief and utterly fallacious that if a person has a well-disciplined mind he can scale the heights and plumb the depths of everything, even spiritual things. But it does not so follow. It is impossible to converse satisfactorily with some brilliant persons about the spiritual life. They cannot comprehend you and it is as if you were speaking in an unknown



tongue. When St. Paul made his memorable defense before King Herod Agrippa, he spoke with such passion and deep feeling that Festus was moved to cry out, "Paul, thou art mad!" Festus could not understand the great missionary at all and attributed his condition to a temporary fit of insanity caused by too much study. Nor could Agrippa comprehend Paul, though for reasons other than that of Festus. The latter was probably in bonds of the flesh, the former to his pride and superior mind. His answer to the apostle borders on the insolent: "With but little persuasion thou wouldst fain make me a Christian."

#### THE "FRUIT" OF THE SPIRIT

To the worldly minded, a Christian who takes Jesus seriously is sadly "addled," a "fanatic," or "weak-minded," or a "dreamer." I once visited a man who is something of a celebrity, and to the event I had long looked forward. He was the very soul of courtesy and showed me much deference; in every respect save one I was greatly charmed with him. I discovered that my distinguished host was what Paul calls a "natural" or "psychical" man, but most unspiritual. Scientifically his mind was superb; in a literary way it was fascinating; but his ideas of the spiritual content of the Scriptures were crude and crass. He was a giant in everything but the spiritual—there he was a pigmy. He saw spiritual things as across a great gulf and dimly. He impressed me as decidedly skeptical and not particularly reverent. After my visit with him I understood more fully the second chapter of First Corinthians.

Another great chapter in which St. Paul floods the subject of spirituality with revealing light is the fifth of Galatians. Here again we have a contrast, but the contrast this time is between those who walk after the flesh and those who walk by the Spirit. That is, the physical versus the spiritual. The apostle describes the "fruit of the spirit." Observe that the word is in the singular: "fruit"—not fruits. I remember hearing Campbell Morgan comment on this twenty-second verse of the fifth of Galatians, most interestingly. He said he believed the punctuation of this verse as we have it is incorrect; that the "fruit of the spirit is love," and that instead of the comma after the word "love," it should read this way: "The fruit of the spirit is love—joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, self-control." That is to say, the love which is the fruit of the spirit is composed of all these beautiful and ministering graces. In the light of love as defined in the thirteenth of First Corinthians, Campbell Morgan's commentation on this verse appears to be correct.

#### SPIRIT AND LAW

Against the spirit filled life there is no law, affirms the great apostle. That is to say, a man or woman whose life is so spiritual as to produce such fruit, need not fear the law. All such are beyond and above the law; they live within the law and they bear, so to speak, a charmed life.

What is spirituality? The question can be answered in a single sentence: Spirituality is *Christ-*

*mindfulness*. "If any man hath not the Spirit of Christ, he is none of his."

"I do not ask for any crown  
But that which all may win,  
Nor try to conquer any world  
Except the one within.

"Be Thou my Guide until I find,  
Led by a tender hand,  
The happy kingdom in myself,  
And dare to take command."

## Jesus the Son of God

By George W. Brown

WHAT do we mean when we say that Jesus is the Son of God? Was he not a man? Yes, a man, and more than a man. Each person who contemplates Jesus, the Wonderful, will speak of his divine nature in terms which correspond to his own psychology. To one his divinity was supremely manifested in his miraculous birth. Another may deny the miraculous in the birth of Jesus and still believe him to be the Son of God. My own feeling? It is that the miraculous birth, true though the account is and unique in history, is not the greatest manifestation of his divine nature. The power of miracles? Should I be called on to give up my belief in the miracles of Christ, I should lose tremendously, and, I believe, irreparably; still, I do not consider the miracles to be the greatest revelation of his divinity. His resurrection, then? True, no other rose from the grave as he did, and no power but a divine power could accomplish such a resurrection. But even his resurrection is not to me the greatest mark of his divinity. All these things are part of my concept of Christ. But the greatest thing is his character. By his daily walk, by his spirit-filled life, by his so evident oneness with God the Father in his conversations and teachings, he manifests himself to me as the Divine Son. Another may not feel as I do in this matter. I care not if for any of these causes he accepts with me Jesus as the Son of God and the Savior of men, accepts him so as to love, honor, and obey him, he is my brother and a fellow Christian. To me, Christ the Word of God is the great picture. A perfect character, manifested in imperfect surroundings; infinite love and power, compassed in a finite body; a man in form, revealing God in himself because he was in the Father and the Father in him—these are to me the conspicuous things which stamp Jesus as Divine, as the Son of God.

Transylvania College of the Bible.

"From a clean life to a clean city,  
From love of home to love of country,  
From love of country to love of humanity,  
From love of God, our Father, to love of man, our  
brother."

Motto of Lincoln Center, Chicago.

# Growing Old

By the late Jenkin Lloyd Jones

SAYS Oliver Wendell Holmes: "Every one starts when first he hears himself seriously spoken of as 'the old man.'" Growing old brings that decay of the outward tenement, so graphically depicted by the writer of Ecclesiastes, than which I know of no more terse or more vigorous description of this condition in all the realm of literature, for growing old suggests the time which one may be tempted to speak of as the "evil days."

But this physical decrepitude is not the saddest thought of old age. Growing old suggests a time when the imagination droops, reason stumbles, and memory flags—a time when the mind loses its relish for thought, and the assimilative power of the soul depreciates. All this brings still sadder reflections of a state of helplessness, a condition of dependence, when the protection and nurture of others are indispensable. This is the old age that seems so undesirable, that prompts that prayer so often repeated in the vigor and prime of life: "I would not outlive my usefulness. I want to die in the harness." With all this in mind we can scarcely wonder that the primitive rudeness of savage life puts an end to the infirmities of the aged by sudden execution.

## OLD AGE MAY MEAN STRENGTH

Yet there is an old age that reaches upward into strength, instead of toppling downward into imbecility. There is a growing old that comes like a benediction. There is an old age that suggests the serenity of the evening hour. Artists have successfully painted the sower, the harvester, but there is a subdued beauty, a mystic charm that settles down around the Indian summer of this thought-breeding climate of ours that is the despair of the painter. Difficult as it is to represent action on canvas, or in marble, it is not so difficult as to represent repose. The crowning glory of Raphael's genius is discovered in his later paintings, into which he has introduced—not action, not strife; but peace, quiet. The river frets and rushes, it wrestles with obstructing islands, pushes itself over intruding shoals, and tumbles down the cataract, but as it approaches the great ocean it grows calm, quiet, and at last loses all its haste, as it nestles in the bosom of the mighty deep.

Thus it is with the River of Life. Time is the pilot, who, if rightly served, will steer the human bark through the giddy rapids, fretted with the thousand isles of youthful temptation, over the shoals of passion, the boiling torrents of dissipation, down the St. Lawrence of Life into the broadening gulf, and thence to the boundless ocean. Youth has its agitations, its passions that ebb and flow. If it brings tumultuous joy, so, also, does it bring tempestuous pain. Childhood has its severe trials, its many woes, its bitter tears.

Every child born into the world is a restless spirit confined. Like a caged bird it batters its little wings against the wires. Childhood is helplessness without the grace of resignation, while old age is childhood with a memory—childhood with an experience. The sunset glow

is as radiant, as marvelous as that of the sunrise, with something of the warmth of noonday still lingering in the air. Sunset is sunrise with the chill taken off. That is what old age may be; aye, it is what old age ought to be, and I am glad to affirm it is what old age *is*, in many instances.

## A GOOD OLD AGE

Daily we see gray hairs crowning our times with strength, as well as prefiguring imbecility. I have sat where wrinkled faces cast a halo of beauty across my path, such as never fell from the grace of maidenhood. I have seen old men leaning heavily upon their staffs, themselves a pillar of strength to the weak—the mainstay of the community in which they lived. "A good old age" is the grand Bible phrase, applied to this condition. Plato, Angelo, Goethe and Van Humboldt each made noble contributions to the world in the eighth decade of their lives. In that old age we dread and deplore they were contributing treasures of perennial beauty to the storehouse of mankind. When are the "evil days" that the author of Ecclesiastes speaks of—the days "when thou shalt say, 'I have no pleasure in them,'" when we find a Newton in the eighty-fifth year of his age gathering those pebbles of knowledge on the beach of that infinite Sea of Truth; when we find a Lady Somerville and a Carolina Herschel in the latest years of long lives grappling with the profoundest problems of mathematics and astronomy, rivaling at once the manliest minds and the most womanly hearts of their times?

"Evil days?" Shall we speak thus when we think of gentle Wordsworth, dying at eighty, still in the high noon of his poetical power; of our own John Adams, who delighted in company, kept up with the literature of his day, and carried his long sentences through without dropping a word (though compelled occasionally to rest for breath) in the ninetieth year of his age? As we think of these, let us use, rather, this other Bible phrase—"A good old age."

## YOUTHFUL OLD AGE

The benedictions of greatest helpfulness that have come to us of this generation, have fallen—not from the jubilant beauty of early womanhood, or the confident strength of early manhood, but from our gray-haired seers—Bryant, prophet-editor; Emerson, whose youthful spirit ennobled gray hair, and with the failing strength of a withering body he enunciated the texts upon which poets and preachers for the next century will ring the changes. When we think of Bryant, Emerson, Longfellow, Lucretia Mott and Peter Cooper, we cease to dread old age. Not these alone, but the countless numbers who have no place on the printed roll of human fame, whose growing years have made them more beautiful, whose power grew with the enfeebling of the hand, help emphasize that beautiful expression of the text, "a good old age." The author of Ecclesiastes missed a truth that Swedenborg struck when he said that the "oldest angels are the youngest."

Here, then, are the two pictures of old age. Here an old age that is unhappy, querulous, vacant and imbecile. There is an old age, clear, strong in spirit, helpful, blessed. One sloping downward toward the grave, the other sloping upward into the fulness of perennial youth. Both pictures are from life. To reconcile them is to reconcile the fundamental paradox in philosophy. Is life the product of matter, or is matter the instrument of life? Toward one or the other of these two each one of us is inevitably tending. Which is it? One is growth, the other is decay. One ripens, the other rots. One protests perpetually against the materialistic philosophy, by rising superior to all the environments of matter; the other leaves us ever with a haunting doubt as to whether the mind of man is anything more than the scintillations of phosphorous—a fortunate combination of atoms.

The "good old age" that the deathless ones attain to is a Bethlehem star that guides wise men to the transient manger wherein is found the Immortal Child, Son of the King Eternal. The "evil days" hint at lumpish clay, shaped by outward forces. Which are we?

#### GROWING OLD NOBLY

If you would grow old nobly, court the enthusiasm of the moral nature, that you may know, by experience, the meaning of that word which no man can define for you—inspiration. I believe that it is desirable to round out the cycle of our earthly existence for not only our three score and ten, but, perchance, the four score and ten, and yet I would deliberately say that old age is not worth the buying, if selfish prudence must elbow out all the inspiration of disinterested love. Bemoan as we may premature death, yet give me rather, thirty beautiful years filled with the contagious magnetism that tells for good and beautiful things, than eighty years of calculating meanness.

"Lord, let me not live to be useless," prayed John Wesley, and a grand prayer it was. When we save life's energies to increase our usefulness, it is divine, but when we save them to prolong our days only, it is animalism. I, for one, am glad that Channing burned the oil out of his lamp at sixty-two rather than prolong the blaze by reducing the combustion, for what the time needed was a lamp of exceeding brightness. I am glad that Starr King threw himself with such abandon into that patriotic campaign in 1861, even though he had to lie down and die at the end of

#### A Prayer

FATHER, make us glad that we are here, glad in the dear fellowships of the past, glad in the strong ties that bind us to our tasks, glad of the tasks. O Thou Burden Giver, lift us above the selfishness of the ease-seeker.

Father, take our hands and touch them with usefulness. Take our feet that they may be shod with willingness. Take our hearts that they may glow with kindness. Take our minds and tutor them in the way of truth. Take our voices and tune them to the universal harmonies that in finite time we may sound some notes of thy never-ending song. Amen.

THE LATE JENKIN LLOYD JONES.

six months from the effects of it, for thereby he saved California to the Union. I, for one, will not repine that brave Theodore Parker was, as he said, willing "to keep his candle burning in the draught." Jesus might have lived longer had he evaded, apologized, or compromised, but it does not follow that he would have lived to better purpose.

#### THE WAY TO JOY

Only by devotion come the higher joy and the serener trust. Religion, after all, is not a thing to be proven. Its truths are beyond intellectual demonstration. They are things to be exemplified. God, immortality, heaven and the soul impaled upon our intellectual spears at best are little more than lifeless abstractions. But from the mountain-tops of these loyalties they become living verities, and Religion fleets and reflects the light of God, as the diamond does the light of the sun. Its consolations become the solid facts of experience.

How, then, shall we avoid the "evil days" and reach the "good old age"? I answer: Respect the body, culture the mind, enkindle the heart, and, above all, live grandly indifferent to old age itself. Live in such a way that if old age be our lot, it must bear with it the benediction of peace; and if length of days be not ours, let our affairs be so ordered that, let the summons come when it may, our estates will be administered.

Have we brains? Let the world profit by them now. Have we love? Give it generously today. Have we money? Invest it in such a way that others coming after us must needs work the better for our having lived. Let our years be but the scaffolding on which we rear the imperishable tower of character, into which we build the accumulated capital of life, on the top of which at last we stand, independent of all the material scaffolding of days, months, and years. Then our life goes not down behind a darkened west, but like the morning star it melts away in the glory of a new day.

#### The Faith of Foch

GENERAL FERDINAND FOCH was born August 4, 1851, at Tarbes, a little town in the Pyrenees. As a boy he attended the little church in the town, and studied in the local school. When he finished at this school he went to a larger school, and from this second school to the Ecole Polytechnique, the institute where French artillery officers are made. In 1874 he was a captain of artillery. By this time he had begun to acquire a reputation as a teacher of military tactics. Before very many years had passed, he was the director of the most important military school in France. And when, on that fatal August day, 1914, Germany and Austria made the decision that plunged almost the entire civilized world into war Foch was a general in charge of the Ninth Army of France.

Those were dark days. The German hordes swept through Belgium. They came across France. Day by day their cannons pounded; day by day the French retreated in disorder. The fall of Paris seemed sure.

And then on September 6th, Joffre, the French com-



mander-in-chief, decided that the retreat must stop. Against General Foch's Ninth Army were Prussians, the fiercest of Germany's fighting men. They bore Foch's army back in spite of bitter resistance. On September 9th the situation was desperate. But Foch remained serene and fearless in his Christian faith. About noon on September 9th he sent this message to Joffre: "My right wing has been driven back; my left wing is crushed. I shall attack with my center."

That attack saved the day for France. The Prussians reeled, tried to reform, broke and fled. To Foch, when the Battle of the Marne was over, came the Bishop of Cahors.

"Monseigneur," General Foch replied, "do not thank me, but Him to whom victory alone belongs."

## The Moral Perils of Victory

By Shailer Mathews in the Biblical World.

IT is morally easier to be an idealist in distress than in triumph; to prepare for victory than to use the fruits of victory; to sacrifice what one expects to win than what one has won; to make war than to lay the foundations for a wise peace.

Thus we estimate the moral crisis upon which we as a nation are entering. The world-war, if not finished, is won. Germany, who sought to push back the tide of social evolution, has been swept away. A reactionary nation may defeat a progressive nation, but no nation can defeat a world-spirit. Any nation which fails to learn this lesson from the war is indeed stupid.

The moral forces of history play no favorites. More than one nation has lost its soul while gaining its neighbor's territory. A war to emancipate the world has in the past led to an attempt to control the nations it has freed. Today it may even more easily result in the adoption, partly unconscious and partly planned, of the very ideals for whose destruction it was fought.

If we make all allowance for the flattery with which the United States has been showered; if we allow for the natural self-complacency with which as a nation we have viewed our attempt to help other nations while protecting ourselves; the fact yet remains that the American people have felt an unaccustomed idealistic passion. Justice, righteousness, liberty, sacrifice, co-operation, democracy, are no longer words we have to look up in the dictionary. However defined, they have stood for motives in our national life which have worthily supplemented our pride in our strength, our patriotism, and, above all, our boys "over there."

But will our policies respond as promptly to these ideals when we are freed from the sense of a common danger?

That is our new peril. Already we see political parties making victory a part of partisan spoils. Too obviously in our country as in others is Junkerism raising its head and radicalism, undismayed by the horrors of Russia, is again advertising Utopias. On every side we see vindictiveness confused with justice and force heralded as a

cure for the distempers of men's souls. Only too apparent is the temptation, now that we have conquered militarism, to base security on military preparation.

It is more difficult to be just than to be loyal, wise than punitive, helpful than hopeful. If our churches do not seize the moment to re-emphasize the principles of Jesus, we may suddenly find the morality of nations, of which we have had glimpses, a Christian fleece on the back of imperialistic wolves.

At the very moment when every teacher of religion ought to be intelligently expounding the morality of our Lord, we find them too frequently titillating the religious sense with ingenious misinterpretations of the Scripture, loudly proclaiming the futility of social advance, and vehemently denouncing theological heresies.

If the United States, in the moment of a supreme trial brought by victory, is deserted by those who should be its spiritual and moral leaders, we may well view the future with apprehension.

As we looked to our generals for victory in the war, so must we look to our religious leaders for inspiration that shall lift us above the victory of our arms into the victory of justice between classes and nations.

In the long perspective justice alone is an unshakable foundation of national greatness. The war has shown the divine nemesis waiting on injustice.

It will remain with the victors, after they have rid the world of the fear of brutalized efficiency and have demanded repentance and reparation from conscienceless nationalism, to show themselves also victors in the statesmanship that builds a world-order on justice.

Will the church lead?

## Peace

By Earl V. Eastwood

OUT of the wreck of nations,  
Out of the char of things,  
There shall rise a race of men reborn  
From mad War's winnowings.

Now in the fields of crosses  
Lie our heroic dead,  
Then they shall come with quiet eyes  
To honor merited.

Then shall the field of Flanders,  
Bruised by the Prussian blow,  
Wake with a healing robe of green  
And yellow poppies blow.

Then shall the hearts that sorrow  
Lay each sad burden down;  
Then shall the happy children play  
Within each quiet town.

Out of the dust of nations  
Where seeds of hate were sown,  
There shall rise one land of liberty  
With God upon the throne.

# "That These Immortal Dead Shall Not Have Died in Vain"

## Will This War End War?

THE foremost problem confronting the world today is that of formulating a peace that will most effectively prevent war in the future. Unless this is done, these immortal dead will have died in vain so far as their highest mission is concerned. Germany will have been defeated and perhaps a couple more autocracies compelled to yield to a more popular rule, but the very overthrow of these two "strong" governments will beget a condition in Mid-Europe that will menace the peace of the world for a half century to come.

The future is wrapped up in the League of Nations ideal. It is an ideal and "Realpolitikers," whether of the old Prussian type, the more democratized imperialists of our European Allies, or the modified narrow nationalistic type of America, damn it with faint praise while raising "insuperable" questions and declaring against any form of it proposed. Germany always talked favorably to some sort of a League or Hague Tribunal, but always killed it with "practical" objections. Mr. Roosevelt talks of the idea favorably, but raises objections which, if adopted by each of the several nations as measures of nationalistic insularism, would make the discussion merely academic and forbid any effective organization. In all the governments there are personalities of influence whom Walter Weyl, in his "Stakes of Diplomacy," calls "insiders," i. e., men who have been, or are, shuffling the cards around the diplomatic table and who think only in terms of their age-old game and honestly do not want the game destroyed. They are essentially "Realpolitikers" of a modified type and hold idealism in international politics in lofty scorn.

These gentlemen met with a severe defeat when the Versailles Conference adopted the famous fourteen principles, including the League of Nations idea, as a necessary requisite to enduring peace. Their propaganda has received another blow by the emphatic pronouncement of Lloyd-George in stating the platform of the English government for the coming election, and by the hearty approval of Premier Clemenceau. The French will soon have the report of an official commission appointed to mature a proposal; the Labor parties of both France and England are making it the heart of their programs; Lord Grey, who expressed only doubts and questionings when in office, has become both a hearty advocate and a publicist favoring it; the Archbishop of Canterbury has issued a stirring appeal on its behalf, and the peoples of all our Allies feel about it as Professor Auillard, who is called "the greatest living authority on the French Revolution," said of the Poilu when he declared the idea had become almost a religion with him.

## The Election and President Wilson's Program

President Wilson never made a graver error in judgment than when he said the return of a majority in Congress for the opposition party would be taken in Europe as a repudiation of his war and peace policies. Several explanations may be made for the return of that majority. Some say it was because Wilson kept us out of war too long and others that it was because thousands who voted for him because he had kept us out up to two years ago silently got even with him for getting us in. The fact doubtless is that there are simply more Republicans than Democrats in the country, and that, this being an off year, they "ran true to form." Mr. Wilson should say good-naturedly, as Mr. Bryan used to say after three defeats, that the chief objection he had to Republicans is that there are too many of them. Europe does not in the least seem to have thought it a repudiation of the Wilson policies for peace, for they have since taken the most gratifying steps toward adopting them and insisted that he break all precedents by attending the peace conference, where

again his leadership in the "political offensive" against German kaiserism and militarism will doubtless make him the towering figure.

This nation voted blindly, so far as concrete issues were concerned. There was no platform adopted. The Democrats tried to make it Wilson or anti-Wilson, but Republicans knew they had been just as heartily for war as their opponents. Mr. Roosevelt was frantic, if not unfair, in his derogation of everything Wilsonian, while Mr. Taft headed up the League to Enforce Peace and has during the whole war played a leading part as a promoter of the League of Nations idea. The people did not vote for and against the President on these international policies, nor did they vote for or against him at all—they voted for local candidates, voted along the usual party lines and voted differently than they would have done had Republicans been running on a definite, nationally adopted platform opposing the type of peace the President defined so successfully to the nations who were striving for a co-ordination of ideals and ideas for the democratization of the world.

That the President made a tactical mistake in issuing his partisan letter is believed by many of his warmest followers, while even some independents say it was the only thing that saved him from a larger Republican majority. In Britain the Premier opens the campaign with an open and personal declaration of his platform and appeals to the voters to elect to Parliament those men who frankly stand with him on the conduct of the war and on his program for peace and reconstruction. In both France and Italy the Premiers actually represent minority parties, so far as old lines are concerned, but know they represent the majority opinion of all citizens in their approval of President Wilson's statements of Allied peace principles. From an independent viewpoint one would think Mr. Wilson would prefer the progressives of both parties to the standpats of either and would therefore prefer the progressive Republicans of the West to the standpat Democrats of the South. In Missouri the new Republican senator declares heartily for the League of Nations and a democratic settlement, while the old Democratic senator declares against them.

## The League of Nations and a Balkanized Mid-Europe

The overthrow of Germanic autocracy, with its so-called "strong" government, i. e., centralized in authority and militarized, and the freeing of the various oppressed nationalities means, unless there is some sort of a world's court backed by police power, simply an expanding of the Balkan problem over all Mid-Europe. The Balkans were the smouldering embers that continually threatened the peace of Europe, and their power for evil will only be multiplied by three if Western Russia and Austria-Hungary are Balkanized. Over against the "consent of the governed" principle each Balkan nation put the contention that it should absorb all its own nationalities. Thus, if there were a few hundred Bulgars or Rumanians or Serbs or Greeks in a certain territory, it did not matter if there were many thousands of the other nationalities, the government of each contended it must have that particular bit of territory. Of course, this was a convenient democratic subterfuge for imperial ambitions and in reality it was a game of diplomacy for imperial conquest which used loaded dice with impunity and resorted to blows when the stakes seemed to warrant.

In another article we propose to recount some of this interesting though disquieting history and will only stop here to note that there is little in the feeling of any of these peoples for the others to warrant any other sequence than that of Balkan history, unless there be a strong world court organized that will judicially work out a constructive series of relationships between these small nationalities and save them from cutting each other's throats

or again involving Europe in war. The League of Nations is an ideal seeking organization into concrete acts of statesmanship. It may not prevent all war in the future. Not even our Federal union of states could do that while ideas of state sovereignty existed. "Sovereignty" will die hard in nations with a history built upon it, but it must yield to world organization or continuously drag the world into war, for it is nothing more or less than a modern adaptation by nations of the idea that the sovereign can do no wrong and therefore that any good war makes its cause holy, as Nietzsche declared.

#### Shall the Prodigal Be Welcomed?

The progress of German democracy up to date must be rather disappointing to those who railed at the idea that there could be any distinction between German government and German people. They still declare a lack of faith and use the term "soviet" and "Bolshevik" in speaking of the German government. There is no such a thing as a soviet in Germany. The Soviet is an historic Russian institution that simply has assumed local authority and is acting as the only local government Russia now has. From the tone of these critics this eminently democratic hope of Russia should be damned as a Bolshevik affair. Another striking commentary of these emotional gentlemen is that Liebknecht is the great German hero and the Bolsheviks partners of the Devil, while the fact is that Liebknecht is the leader of the Bolshevik element in German socialism, and the despised Schiedemann is the Kerensky. Herr Ebert, a man of lesser repute and perhaps less ability than either of them, is chosen Chancellor of the new regime because he belongs to neither, but has personally the confidence of both to such an extent as to make him the unifier of all reform forces.

In Russia Bolshevism thrives because it is a great, disjointed nation, the people are illiterate and there was no nationally organized democratic party with established loyalties. In Germany we have an organized nation with a definite national consciousness, a people with education and a Social Democratic party that for years commanded the loyalty of one-third of the people, often-times exerted great power in politics and held a large number of seats in Parliament. Besides, the Russian people are mercurial

of temper, while the German folk are stolid. Russia will recount something of the history of the French Revolution. Germany will be remade more on English lines, no doubt.

A little recounting of the attitude of the Social Democrats of Germany during the war will strengthen confidence in both their ability to create a democratic government, and in the hope President Wilson has had of them from the beginning and the confidence he expressed in his address announcing the terms of the armistice. When credits were asked in the Reichstag on August 3, 1914, fourteen Social Democrats were against voting them, Haas, the president of the party being one of them. By December this number had grown to seventeen, and by March following to thirty, this number leaving the House when the credits were voted (their customary manner of demonstration). By August six more had joined them and a few months later their opposition had become frank enough to cause them to be howled down in the House and to cause a split in the party. Schiedemann led the conservatives and stood by the government while leading the opposition to the Pan-Germanist Junkers and annexationists. He was also the first to demand the abdication of the Kaiser. It was he who told the people that "we go abroad to hear the Fatherland cursed from all sides," and saying it he began a campaign for reforms that led to the overthrow of Bethman-Holweg and again of Michaelis and drove the wedge of cleavage into internal Germany. He is an opportunist, while Liebknecht is an extreme radical, Haas a moderate radical and Ebert a practical man who has arisen from the harness maker's bench to the position of practical statesmanship that hopes to compose differences and form a competent representative government in peace. There has been a democracy in Germany since "forty-eight," but it has made headway slowly under the handicap of defeat then and oppression and an inimical educational system since.

Now the German people, taught in terrible fashion the folly of military leadership, turn to them for salvation. If only constructive statesmanship succeeds in keeping down radicalism and we ourselves save them from hunger riots, they stand a good chance to succeed and we can welcome the prodigal back into the family of nations.

ALVA W. TAYLOR.

## "God Has Indeed Been Gracious"

**G**OD has, in his good pleasure, given us peace. It has not come as a mere cessation of arms, a mere relief from the strain and tragedy of war. It has come as a great triumph of right. Complete victory has brought us, not peace alone, but the confident promise of a new day as well, in which justice shall replace force and jealous intrigue among the nations. Our gallant armies have participated in a triumph which is not marred or stained by any purpose of selfish aggression. In a righteous cause they have won immortal glory and have nobly served their nation in serving mankind. God has indeed been gracious. We have cause for such rejoicing as revives and strengthens in us all the best traditions of our national history. A new day shines about us, in which our hearts take new courage and look forward with new hope to new and greater duties.

While we render thanks for these things, let us not forget to seek the divine guidance in the performance of those duties, and divine mercy and forgiveness for all errors of act or purpose, and pray that in all that we do, we shall strengthen the ties of friendship and mutual respect upon which we must assist to build the new structure of peace and good will among the nations.

—From President Wilson's Thanksgiving Proclamation.



## Books

### Ohio Minister Likes "The Protestant"

**M**R. JENKINS is an eclectic in style and writes with tremendous vigor. The "punch" and "pep" of his new book cannot be forgotten after it has been read. It causes one to think—even if it is hard work. The purpose of the book is valiant; its aim is courageous. It helps to reveal the power and personality of the writer, who is a genuine iconoclast. His desire is that all "protestants" should join the ranks and help overthrow religious autocracy and initiate genuine religious democracy.

Here's hoping the book the best success, and may it be the means of doing much good; above all, may it bring the protestant out of his hiding place in order that he may lead the hosts on to victory.

Massillon, O.

A. S. BAILLIE.

### The Christian Standard Begs to Differ

**B**URRIS A. JENKINS has, in this volume, performed the unusual feat of doing away with everything and replacing it all with a vacuum. To apply an old illustration, he has in his theory—if it may be called a theory—taken away the lame man's crutches and left the poor fellow standing in the center of a congested street, with not even a toothpick to hobble on.

He admits again and again that he is a destructive critic—even a pronounced, uncompromising heretic; that he is opposed to everything now existing under the sun—even the attempt of the movement with which he is identified to restore the apostolic church; and that he has nothing tangible and adequate to offer in place of the institutions, customs and preaching he would destroy. He is waiting for the "Protestant"—some one from Pittsburgh, Chicago, Canton or Kalamazoo, who is now just being born, is slumbering in an orthodox pew, or, it may be, is in a university familiarizing himself with the "modern viewpoint"—suddenly to burst in mighty terror upon the scene and, with an authoritative flourish of his magic wand, to fill up all the gaps and other vacancies made by this smashing, smithereen-producing, annihilating book just issued by the Christian Century Press.

The book is self-contradictory. It, like another book by the same author, maintains that neither Jesus nor His apostles established a church. Yet it continuously refers to the church as it is and as it should be, and as it will be when it swings into its legitimate and abiding mission—and even to the church of Christ! Moreover, it is in sharp contrast with the author's other way of looking at things, as described by his article in the "Christian-Evangelist," issue March 7, 1918. In that article he asserts that he believes immortality exists, "because the greatest teacher the world ever listened to taught it to us." It is presumed that, in this confession, he refers to Jesus, Who declared that He would build His church, and likewise taught other things "The Protestant" repudiates.

The author admits that people should have faith, but nothing must be defined. He will accept Jesus Christ as the creed all may recognize, but Christ must not be defined—not even by the New Testament, nor by the Lord Himself. The declaration that Jesus is the Christ, the Son of the living God, will be out of order when "The Protestant" comes to teach us how to talk with respect to our faith!—From Review in the "Standard."

\* \* \*

**THE TEMPEST.** Another volume of the attractive Yale Shakespeare series, edited by the English department of Yale University. (Yale University Press. Textbook edition, 50 cents; library edition, \$1.)

**HOW TO READ POETRY.** By Ethel M. Colson. Here is the way out for people of literary tastes who are trying to get their bearings in this age of the "new poetry," so-called. To Miss Colson

poetry is not "old" or "new," but just poetry—if it is poetry. She is very liberal, granting to each his own sort of poetry and his own choice of poetry for his every mood—which is simply common sense applied to poetry. The reasonableness of this critic is seen in the fact that she has room both for Edmund Vance Cook and Edgar Lee Masters. (McClurg. \$1.25.)

**ECONOMICAL COOKERY.** The Government experts tell us that we are not to cease conservation of food, even if the war is over. Here is the guide-book for the housewife who would be a loyal American in her pantry during the coming days. Nearly 700 inexpensive tested recipes are included. It is the work of Marion H. Neil, formerly cookery editor for the Ladies Home Journal. (Little, Brown & Co. \$1.50.)

**THE GOLDEN ROAD.** By Lilian Whiting. A resumé of varied experiences, neither travel, biography, nor criticism, but rather a blend of all these. Lilian Whiting is one of the best known women of letters of America and has had a wide acquaintance with the men and women, both of England and America, who have helped to put literature forward in these countries. She tells also of many seasons spent in Italy and France, depicting the social and artistic life of these centers of culture. (Little, Brown & Co. \$3.)

**THE BEGINNINGS OF SCIENCE.** By E. J. Menge. The author, who is a professor of biology in Dallas University, here presents in understandable language many subjects which are usually discussed only by specialists. Life, mind, evolution and other subjects are interestingly treated. (Badger. \$2.)

**CHEERO.** By Annie M. MacLean. "Whimsical fragments from the story of an illness," viz., rheumatism. A war story that is different. A knock at the doctors and a cheerful recommendation of the best doctor of all, Good Cheer. The ideal book for sick and near-sick people. (The Woman's Press. \$1.25.)

### RECENT FICTION

**IN THE HEART OF A FOOL.** By William Allen White. The sunny Kansas editor, author of "A Certain Rich Man," here tells of Thomas Van Dorn, who said in his heart, "There is no God," and believed that he had sole proprietorship of his life and his powers, but who learned from Professor Experience the foolishness of that notion. Kansas is the scene of the novel, and it is filled with interesting characters and dramatic incidents. (Macmillan. \$1.60.)

**THE RED ONE.** By Jack London. This volume contains four of the last stories written by the marvelously human Jack London, the stories being "The Red One," "The Hussy," "Like Argus of the Ancient Times" and "The Princess." Admirers of this big-hearted man and of his wonderful imaginative power will wish to possess this book, which is something of a memorial volume. (\$1.40.)

**SHAVINGS.** By Joseph C. Lincoln. "A good plot, two pretty romances and a bushel of hearty laughs"—which is precisely what we all need now that the war tension is somewhat relaxed. Cape Cod water is in the background and "Shavings," queer but lovable windmill-maker, is very much in the foreground. (Appleton. \$1.50.)

**ESMERALDA.** By Nina W. Putnam and Norma Jacobsen. A breezy, humorous story of a girl from a California horse-ranch breaking into New York society. And she does break in. A war story without any blood. (Lippincott. \$1.)

**OUT OF THE SILENCES.** By Mary E. Waller. Several years ago Miss Waller made herself famous by giving to the world "The Wood-Carver of 'Lympus.'" Now she comes back with this new story of Bob Collamore, an American lad whose struggles with the world, from the age of nine years to manhood, are entirely successful. The story is laid in Canada, just over the border. The author reveals a deep insight into Indian character. (Little, Brown & Co. \$1.50.)

# The Larger Christian World

A Department of Interdenominational Acquaintance

## Moral Aims Committee

### Well Satisfied With Results of Mission

THE recent departure from the United States of the Bishop of Oxford and the Rev. Arthur T. Guttery ended, except for a few scattered meetings, the fall campaign of the National Committee on the Churches and the Moral Aims of the War. The committee reports, however, that the close of hostilities and the approach of the period of reconstruction will quicken rather than diminish its activities. In particular, work will be continued to create public opinion favorable to a League of Nations. Plans are under consideration for the formation of groups in church circles throughout the country to study problems arising from a closer union of nations brought about by the peace treaty. The committee held during the fall 127 meetings with a total attendance of 110,000. Of these meetings, fifty-five were conferences attended by clergymen and a few leading laymen. The attendance at the conferences totalled 9,000. Twenty-seven speakers participated in this campaign. The influenza epidemic forced the abandonment of nearly 200 meetings already set up in different parts of the country, with speakers assigned and local committees appointed.

### Three Branches of Lutheran Church Merge

At a convention of Lutherans held in New York City two weeks ago, 1,000,000 Lutherans, formerly separated by synodical differences and representing the three oldest bodies of the denomination, were formally amalgamated into one church—the United Lutheran Church of America, reports the Continent. Beginning November 12, the three uniting bodies convened separately in various churches of the city to conclude all internal business, and then on Friday came together to elect officers. The final gathering of the week was a great praise service Sunday in the Hippodrome. The three bodies forming the merger are the General Synod, organized in 1820; the General Council, organized in 1867, and the United Synod South, which separated from the northern bodies at the time of the civil war; and these three churches include in their constituency practically all Lutherans east of the Mississippi river. The merger was formally consummated at a union business session when Dr. E. H. Knobel, pastor of the Church of the Atonement, New York, was elected to head the United Church. Strong emphasis was laid on patriotism at all the meetings of the week. William H. Stackel of Rochester declared in an address that there was no room in America for a peculiar church serving a peculiar people, and the new body would be in a real sense American.

### A Home for Foreign Missionaries

Many of the missionaries returning home on furlough pass through New York. The Methodist Board of Foreign Missions has provided a home for missionaries at Yonkers, a suburb of New York, where accommodations may be secured at relatively low prices. The home is to be open to missionaries of all denominations. There are conference rooms in the building where meetings may be held for the consideration of missionary problems.

### Indian Missionary Has Remarkable Career

Few missionaries could record a longer term of service than that of William Duncan, founder of the Metlakla Indian mission of Alaska. He died recently at the age of 88 years, and he has to his credit a service of 64 years with this Indian tribe, having accomplished one of the most significant pieces

of service ever rendered the Indians. He learned the language of these people and has raised them from the levels of cannibals to a high type of Christian citizenship.

### Missionary Promotion by Pictures

The sending of colored religious pictures for use on the mission fields has been a significant feature of the work of the World's Sunday School Association, though the giving of the pictures has fallen off in war time. Every missionary testifies to the fact that a picture card means a child in Sunday school. One missionary gave away pictures to women in China, who in turn offered to clean up the rubbish in front of their homes. By this means a whole section of the city was transformed in appearance. The World's Sunday School Association gives a card of introduction to particular missionaries, and the material is sent direct by the donor.

### American Board Makes Progress in War Year

The American Board of Commissioners for Foreign Missions (Congregational) reports last year the best year of their history, in spite of the war conditions. The receipts of the society were \$1,351,944.96. One of the large items of increases for the year was the unfavorable rate of exchange for China. The board had to pay out \$77,000 for this item alone. The annual meeting of the board was held at Hartford, October 22-25.

ORVIS F. JORDAN.

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## A Message on Behalf of the Churches of Christ

(To be read at the Thanksgiving Day service or on the Sunday following.)

IN THIS day of victory and of peace the Christian Church recognizes and declares, in behalf of the nation, the deep gratitude of our people to Almighty God. It was God's hand which lead our fathers across the seas to found here a new nation. It was His hand which enabled them to gain and to preserve our unity and our freedom. And now it is His hand which has wrought this great deliverance, which has overthrown falsehood and wrong and which has opened the way of liberty to mankind. Let us not boast of our great resources nor of our outpouring of men and wealth in the war. In grateful acknowledgment of the deeper sacrifices of others and of the clear vindication of the righteous rule of God in the affairs of men, let us thank the people who have suffered more than we and the Lord of Hosts for victory and peace. Yet, let us thank God also that we were accounted worthy to share in the great struggle and that in the day of need we did not falter nor fail. To God be all the praise.

And now we turn to the more difficult tasks of peace. "The morrow of victory," said Mazzinni, "is more perilous than its eve." "Gentlemen," said Clemenceau to the Senators of France, "we are now coming to a difficult time. It is harder to win peace than to win war." The same God who brought us victory in the war alone can help us to win victory in peace, to conquer evil in our own hearts, to overthrow wrong and selfishness wherever they are met in our national life and to achieve God's righteous will in the redemption of human society.

It is the work of the Christian churches and of Christian men now as it has been their work in each new era of our national history to hold up the ideals of Christ for the individual and for the nation and to provide in Christ Himself as the Lord and Life of men the power needed for the present age.

In new and resolute purpose, with renewed faith in the sure sovereignty of God in the world and His willingness and power

to work through men, let us take up the tasks of the new day in the face of its demands and of its dangers. Let us as Christian men heed the old appeal, "Be ye steadfast, unmovable, always abounding in the work of the Lord forasmuch as ye know that your labor is not in vain in the Lord."

On behalf of the Federal Council of the Churches of Christ in America:

FRANK MASON NORTH,  
President.

CHARLES S. MACFARLAND,  
General Secretary.

On behalf of the General War-Time Commission:

ROBERT E. SPEER,  
Chairman.

WILLIAM LAWRENCE,  
Vice-Chairman.

WILLIAM ADAMS BROWN,  
Executive Secretary.

## The Sunday School

### Integrity\*

THERE is a passage in the twenty-fifth Psalm (the 21st verse) which long ago I underscored. It has entered into my very being and become a part of my daily life: "Let integrity and uprightness preserve me, for I wait for Thee." This lesson shows the victory of true worth, the reward of solid values. Why do we use the term "Sterling silver"? Because once there lived a Scotchman who made silver of surpassing honesty. Why has the Steinway piano won its way? Why do we value Packard cars? Why has Marshall Field's become world renowned? Integrity preserves us all. Sitting in their cells in prisons today hundreds of men and women are realizing how the lack of integrity has ruined them. They are in dust and ashes, their prospects have all crumbled, they have brought disgrace upon their families, they are a bill of expense to the government they ought to serve and help, their own self-respect is murdered because their integrity has been violated. Every man who passes through the fires of temptation, who walks like Parsifal through the gardens of subtle danger, who rises step by step by honest toil and sacrifice to a place of solid and abiding respect and value, knows that he has his integrity to thank. I like that word, "Integrity." It speaks to me of wholeness, nothing has been lost or thrown away; soundness, there is nothing rotten in one's make-up; blamelessness, no great sin can be laid up against one, either of commission or omission; honesty, rugged, solid, plain, unvarnished, vigorous honesty, with its head up! purity, unstained, nothing hidden in the recesses of the soul that makes for weakness. Integrity, it means that one is unbroken, entire, whole, sound, true, pure, well-rounded, well-related—all of this Joseph was.

The Psalmist seems to make integrity and uprightness mean the same thing.

"He looked the whole world in the face,  
For he owed not any man."

It's a fine thing to be able to look all men level-eyed in the face. Nothing to hide, all shiftiness unnecessary because one's heart is pure.

"Thrice is he armed who has his quarrel just,  
And he but naked, though locked up in steels,  
Whose conscience with injustice is corrupted."

It is a joy to sing the praises of the just and the upright. Herein is the parent's reward—integrity in the child. Herein is the Sunday school teacher's reward—integrity in the scholar. Herein is the preacher's reward—integrity in the communicant. Herein is America's reward—integrity in millions of young men turned soldiers. "Let integrity and uprightness preserve us, O God,

Lesson for December 8. Scripture, Gen. 41:33-44.

for we wait on Thee. Without Thee we cannot possess this priceless virtue, but by Thy help it may be ours forever."

Ill luck did not cause Joseph to lose his faith or to give over his good life. Many a man goes to pieces on the rock of adversity. It was very cruel to be sold into bondage. It was very unjust, so it seemed. He might have cursed God and committed soul-suicide. But he kept his head, and his integrity preserved him for a great future. Then came the entrance into Potiphar's house. A strange country, new customs, limitless luxury, a soft existence, a beautiful woman's advances and later insistence, the trusting favor of his master, unrestricted opportunities—all of this was enough to turn his youthful head—but integrity preserved him. Again the cruel fate, again bondage, again suffering, but his faith wavered not; never a doubt was entertained. Doubts came, but they were not entertained. (What an expression that—"entertaining doubts"—feasting our doubts—singing to our doubts—taking our doubts for week-ends into the country—taking our doubts on vacations.)

And then, after the fierce fires of temptations, after the gold was tested and pure the rise to power—the deserved reward. "Let integrity and uprightness preserve me—for I wait on Thee."

JOHN R. EWERS.

The "Century" is an exceedingly helpful paper. It is a paper with facts, and is up to date, too. I enjoy reading it.

Lexington, Ky.

JOSEPH CEDEYCO.

**WRITE** for our special  
introductory offer  
on the Bethany Graded Lessons.

## This Christmas Will Be a Book-Giving Christmas

That is the prediction of one of the largest stores in Chicago. The prophecy will, no doubt, be fulfilled. The Christian Century Press has two new books which are exceptionally adapted as gifts. (1) **The Daily Altar**, which has been delayed somewhat in publication, but which will soon be ready; (2) **Love Off to the War**, which is an almost perfect souvenir of the coming of peace, containing many poems of the New Age and many others of the peaceful life. Make up your Christmas list now and write us how many of each of these books you will wish for your friends.

**The Daily Altar** sells at \$2.00, plus postage.  
**Love Off to the War**, \$1.25, plus postage.

**The Christian Century Press**

700 East 40th Street, CHICAGO



# News of the Churches

## Death of Mrs. E. T. Powell at Norfolk, Va.

Charles M. Watson, minister at First church, Norfolk, Va., sends word of the death of Mrs. E. T. Powell, widow of the late E. T. Powell and mother of Dr. E. L. Powell, for many years leader at First church, Louisville, Ky. She was in her eighty-fifth year at the time of her death, which occurred at her home in Norfolk. Mr. Watson writes of her: "The beauty of the Lord's day, on which she was suddenly called home, reflected the beauty of her own Christian life. With her husband, our beloved Brother Powell, for almost fifty years she was vitally related to the cause of our work in Norfolk." Dr. Powell of Louisville was not able to attend the funeral because of weakness from his recent illness. Dr. C. S. Blackwell, pastor of First church, Norfolk, in its beginnings, assisted the present minister in the funeral service. Mr. Watson writes the interesting information that First church was organized in the parlor of the Powell home on Easter day, 1871.

## Death of Well Known Congo Missionary

The death is reported of Mrs. Louis Jaggard, wife of Dr. Louis Jaggard, for many years, with his wife, in sacrificing mission work on the Congo. About two years ago they returned to America broken in health. Mrs. Jaggard passed away at Indianola, Ia., where they have been making their home. Her death was due to after effects of the influenza, from which disease also Dr. Jaggard suffered, but has recovered. It is reported by the Christian News that Dr. Jaggard wishes to return to his work in Africa as soon as it is possible.

## W. D. Endres Leaves Quincy, Ill. Work Prosperous

W. D. Endres is closing his fourth year at the Quincy, Ill., church, and will soon assume his new responsibilities in connection with Culver-Stockton College, Canton, Mo. His last year had been a good one, though the exodus on account of war work has reduced the growth in membership somewhat. Fifty-nine members were received into the membership, bringing the resident memberships to 547, there being a non-resident membership of 84. The total receipts during the year were

nearly \$200 more than last year; all church obligations are paid, and there is reported a balance in the treasury of \$300. Benevolences for the present year were surprisingly large, the congregation giving through regular channels \$1,269.35, a gain over last year of \$284.04. In addition to this, over \$1,200 was paid in on the Emergency drive, bringing the total benevolences up to \$2,443.10. The old members state that this has been the record year with the church financially. Mr. Endres has been very busy through the year with outside patriotic addresses in addition to his regular duties in his pulpit.

## Mrs. J. H. Mohorter Passes From This Life

Just a few months ago the family of Secretary J. H. Mohorter of the National Benevolent Association was bereaved by the sudden taking by death of the daughter of the family circle. Now comes the report that on November 17 Mrs. Della Hunt Mohorter, wife of Mr. Mohorter, passed from earth. Mrs. Mohorter was a daughter of S. M. Hunt, a pioneer Disciple of New England. The deceased had been a sufferer for many months. The funeral was held at St. Louis, the burial taking place at Valhalla cemetery. The Christian Century joins with the numerous friends of the Mohorter family in expressing deep sympathy with them in their time of sorrow.

\* \* \*

—M. G. Long of Windfall, Ind., has accepted a call to Portland, Ind. C. C. Wilson of Clarksburg, Ind., is considering a call to LaFontaine, Ind.

—Butler College reports an enrollment of 655. For the first time in the history of the school the men are in a majority, for the number of women registered is but 294, as against 361 men. Of the men, 258 are in the Student Army Corps.

—Milo Nethercutt has resigned from the work at Herrin, Ill.

—W. F. Rothenburger of First church, Springfield, Ill., spoke before a recent meeting of local pastors and laymen on the subject, "What the Laymen's Missionary Convention Did for Cleveland, O."

—At the state convention of Disciples of Georgia R. W. Wallace of Winder was elected president for the new year; O. E.

Fox, vice-president; Owen Still, recording secretary, and Claude C. Jones, general secretary. Mrs. Stanley Grubb of Athens was chosen as president of the state woman's board of missions. The convention was held at First church, Atlanta.

—Harper McCune, minister at East Lynn church, Anderson, Ind., has accepted a call to the work at Alexandria, Ind., succeeding George W. Winfrey.

## MEMORIAL CHICAGO

**UNITED SERVICE**  
Memorial (Baptists and Disciples)  
First Baptist  
Oakwood Blvd. West of Cottage Grove  
Herbert L. Willitt } Ministers  
W. H. Main }

—E. W. Yocum reports the close of a meeting at Fairview union church, Mountain Grove, Mo., with 31 accessions.

—Prof. Otto C. Kinnick, for the past four years head of the English department at Eureka College, has asked for release in order that he may take up after-war reconstruction work in Europe.

—A. E. Underwood of the Granite City, Ill., church will become leader at Elwood, Ind., next month.

—Gerald Cullberson of Bedford, Ind., is reported considering a call to Longview, Tex. J. J. Morgan succeeds J. M. Philpott at Charlottesville, Va. L. F. Drash leaves LeMoyne, Pa., to accept the work at Murray, Ky. M. A. Miller will soon close a pastorate at Kearney, Neb. J. W. Darby of Washington, Ind., church has left for France.

—Two rural churches of Saline county, Mo., one a Disciple and other a Methodist church, recently held a union meeting in which the preaching was done by a Baptist evangelistic company, with the result of ninety additions to the churches and a great spiritual uplift to the community. So reports James Q. Moore, efficiency superintendent of the county.

## NEW YORK

**CENTRAL CHURCH**  
142 West 31st Street  
Finis S. Idleman, Minister

—Jasper T. Moses, until recently of Colorado, is now director of publicity service for the Federal Council of the Churches of Christ, with headquarters at New York.

—J. D. Garrison, pastor at North Park church, Indianapolis, Ind., reports that Joseph A. Kay was called to assist him in a meeting beginning November 17, but that

# Christmas for the Veteran Preacher



This is to be a glorious Christmas. Will everyone else be remembered with its joys and the aged minister left out in the cold? This would be heartless enough in any case, but worse still when this is the only day he has a chance for his comfort and keep. Anyone else might have a poor Christmas and still be happy the rest of the year, but a barren Christmas for him means a whole year of distress.

He gave all he had for the cause of Christ. We should take pride in honoring him with "White Gifts for the King" in the Bible School and with an allowance in the Missionary Budget of the church equal to at least 6 per cent on what is paid for preaching. The Church contributions are also the chief dependence for the Pension Fund for our present active ministers.

**BOARD OF MINISTERIAL RELIEF**  
627 Lemcke Building, Indianapolis, Ind.

**W. R. WARREN, President**  
**F. E. SMITH, Secretary**

the local health board issued an order that masks be worn in all public places, and so the meetings were called off. Mr. Garrison is enthusiastic concerning the ability of Mr. Kay as a song leader and soloist.

## BUFFALO

**RICHMOND AVENUE  
CHURCH OF CHRIST**  
Cor. Richmond and Bryant Streets  
ERNEST HUNTER WRAY, Minister

—H. H. Harmon of First church, Lincoln, Neb., recently returned from service at the French front, spoke thirteen times in six days at widely different points in Nebraska in behalf of the united war work drive.

—Herbert Yeuell, evangelist, gave his entire chautauqua season this year to government lecturing in the middle west. Now that the war is over, he is planning "reconstruction campaigns of such a type as the church has never had."

—The quarterly meeting of auxiliaries of the Christian Woman's Board of Missions of Chicago will be held next month at Memorial church, the date being Thursday, December 5.

—Graham Frank, as general secretary of the International Convention, assisted in the state every-member canvass conferences in Topeka, Kan., Oklahoma City, Okla., and Fort Worth, Tex.

—An informal reception was recently given at University Place church, Des Moines, for the Medbury family, upon the occasion of a sort of family reunion, at which were present Mr. and Mrs. Medbury, the daughter, Mrs. James Blackburn, and the son, Sheldon, who, with his brother is in government war service.

—W. E. Moore, minister at Edinburg, Ind., is a physical director of the local high school this year, having charge of the military work. This gives him an excellent opportunity to influence the youth of the town for better things. The congregation at Edinburg has recently registered its appreciation of its leader's work by a liberal increase of salary.

—Burriss A. Jenkins gives the Thanksgiving address at Camp Funston this week. Chaplain Smith writes, "We are mighty glad to have him as the camp speaker."

—N. W. Evans of Lancaster, O., has been called to the pastorate at Gibson City, Ill., and W. T. Montgomery, of Niantic, Ill., is the new leader at Rantoul. H. O. Wilson has begun his new work at Third church, Danville, Ill.

—Lew C. Harris has closed his ministry at Ames, Ia., to go to Boulder, Colo. The Christian News, Des Moines, says of Mr. Harris: "There has never been a minister in Ames who has met the full duties of his profession as has Mr. Harris."

—It is reported that H. E. Van Horn, formerly of Des Moines, Ia., but now of First church, Oklahoma City, Okla., is suffering from a physical breakdown as a result of poisoning from a diseased tonsil. W. T. Fisher, of Mason City, Ia., is also reported as a victim of nervous breakdown.

## NORFOLK, VA.

**FIRST CHRISTIAN CHURCH**  
(Disciples)  
Colonial Ave. at 16th St.  
Rev. C. M. Watson, Minister

—W. J. Lockhart, formerly pastor of the Urbandale Federated church, Des Moines, but who later moved to a ranch in South Dakota, is reported ill with pneumonia.

## THE CHURCH SCHOOL OF CITIZENSHIP

By Allan Hoben  
Associate Professor of Homiletics and  
Pastoral Duties  
The University of Chicago

This book may be used as a text in teacher-training classes, Sunday-school classes and group meetings. As private reading it will furnish valuable suggestions to parents and all others interested in the rearing of children. Published in the series *Principles and Methods of Religious Education*.

\$1.00, postage extra (weight, 12 ozs.)

## THE LIFE OF PAUL

By Benjamin W. Robinson  
Professor of New Testament Literature  
and Interpretation  
Chicago Theological Seminary

This book embodies the most important results of recent discovery and research in a compact, lucid biography, which will furnish every help in finding one's way to a full appreciation of the achievement of the apostle. Published in the series *Handbook of Ethics and Religion*.

\$1.25, postage extra (weight 1 lb., 4 ozs.)

## The University of Chicago Press

5808 Ellis Avenue

Chicago, Illinois

### REVISED MINISTERIAL PENSION PLAN

As was expected, the change in the pension plan of the Board of Ministerial Relief is meeting with such general approval that all doubt as to its adoption is removed.

The cases of permanent total disability or death at an early age among our ministers are only a few each year, but they are certain and no one can tell where they will occur. When they do come they are fearful disasters, and an assured income of \$200, \$300, \$400 or \$500 per year, as provided by the revised pension system, will be of inestimable value. The dues paid by the minister provide for the minimum pension of \$100 per year at 65 or when disabled. Church contributions have already doubled this and promise to bring it up speedily to the maximum of \$500 per year.

Ministers who have not enrolled should send in their application at once. The revised schedule of rates is as follows:

### Revised Dues for Ministerial Pension Certificates

Age	Annual Dues	ALTERNATE	
		Semi- annual Dues	Quarterly Dues
21	\$22.50	\$11.43	\$ 5.88
22	22.25	11.46	5.90
23	22.32	11.49	5.91
24	22.57	11.62	5.98
25	22.95	11.82	6.08
26	23.42	12.06	6.21
27	23.98	12.35	6.35
28	24.61	12.67	6.52
29	25.33	13.04	6.71
30	26.12	13.45	6.92
31	27.00	13.91	7.16
32	27.97	14.40	7.41
33	29.04	14.96	7.70
34	30.20	15.55	8.00
35	31.46	16.20	8.34
36	32.82	16.90	8.70
37	34.31	17.67	9.09
38	35.93	18.50	9.52
39	37.69	19.41	9.99
40	39.60	20.39	10.49
41	41.69	21.47	11.05

42	43.95	22.63	11.65
43	46.45	23.92	12.31
44	49.21	25.34	13.04
45	52.22	26.89	13.84
46	55.60	28.63	14.73
47	59.37	30.58	15.73
48	63.59	32.75	16.85
49	68.33	35.19	18.11
50	73.72	37.97	19.54
51	79.91	41.15	21.18
52	87.06	44.84	23.07
53	95.38	49.12	25.28
54	105.23	54.19	27.89
55	117.02	60.27	31.01

BOARD OF MINISTERIAL RELIEF,  
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Indianapolis, Ind.



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